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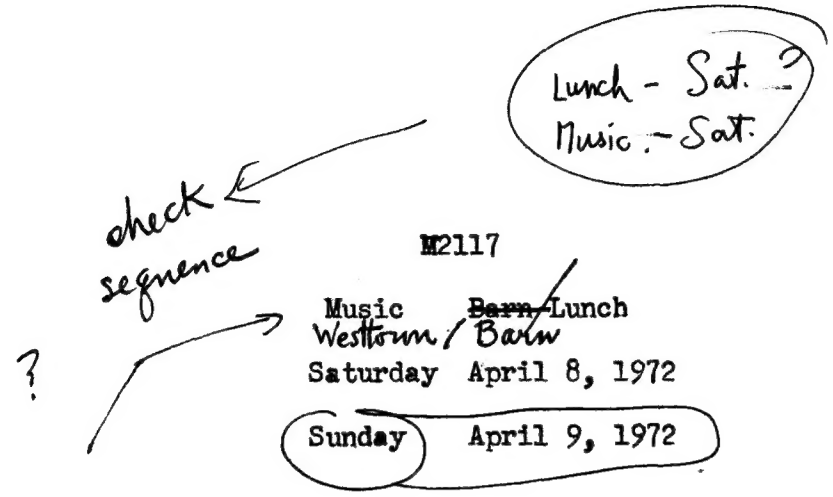
Must Remain in
Transcription Room

M2117

Music Barn Lunch

Nishimuras



M2117

Music ~~Barn~~ Lunch
Westtown / Barn
Saturday April 8, 1972
Sunday April 9, 1972

LUNCH Sun?

MR. NYLAND: I look at this, this table as a center, this as a center which is like a meridian. It is the place where the sun is, that particular meridian, at twelve o'clock noon. So I know when the light is passing that it is past the time that I should talk. So, that's the reason I start to talk. Maybe you feel it already as a silence for yourself, but I have a definite indication when I overeat.

I want to say something about last Thursday. There was quite a turnout at that Yale affair—over two hundred people. Warwick cannot account for all of it but there were many, many people. I'm sorry that several of you had to be ~~in~~ at the back there and got too hot and had to stand. And, maybe, I hope you still got something out of it. My interest of course is mostly with the people from Yale or New Haven itself. Boston was there; a few people from New York I-I could see, but what impression would such a meeting make on some of the Yale students? I haven't heard anything about it except one little thing. And I will— I would like to tell you about it.

Apparently, if I get the story straight, during the meeting or when I was talking, someone wrote on a little slip of paper something that he felt should go to me and I should read it. And it was intercepted and perhaps quite alright they did. And afterwards then I found out what was on the slip of paper. It was a little bit of an indication of a man who has extremely good potential for becoming Hasnamussian. On the little paper was said: 'When do you come to the point?'. And I thought about that afterwards; was there any particular reason to say it and why was the little fellow so anxious to come to a point? And it seems to me of course that he missed completely what we were trying to do. That is, first the point is naturally that one starts to understand what one is oneself. The point is not immediately to apply it. Wherever you now say, 'Now do this', because the instrument with which you have to work will be completely dull. And this has been a tendency when one reads or wants to find out simply because of curiosity of what Gurdjieff means, to tell just in a few words what you ought to do, and that is satisfactory because you aren't going to do anything about it anyhow.

People become spoiled prematurely. When they teach at school, for instance, about Egypt and you are just about twelve or thirteen years old and you're supposed to write an essay about the pyramids, you're spoiled for the rest of your life because you never will become interested anymore in the Egypt or the history, because as soon as it's mentioned, you will say: 'Oh yes, I know, I wrote an essay on it once'. This is of course the prejudice that I talked about and the closing up already much too early, resulting naturally in an idea that you already know, and therefore if you have a few words to satisfy your brain, there is nothing else that ought to be added to it because there is nothing that is taught that should be added. And that is where we make the greatest mistake: that we keep the mind completely

separate from our ordinary activity. And although you can talk about an active mind, it does not mean that it belongs to an active body. And fortunately you can sit in a nice easy chair and read as much as you like. Even you can start to think and ponder a little bit, but it does not arouse you to do something with your body in a certain way as if you are affected by that what you have read. What is it really that a man would have to do when he reads a book and he- a description of some person. Does it give him any idea of a wish to imitate? Does he feel that whoever is written about is a hero, or some important kind of a person that he would like to be in their shoe? Or, actually to live in accordance with certain ways of behaviour like that man has lived. If I read about Beethoven, do I wish to be like Beethoven? Can it be written in such a way that I really would like to get up, like sometimes music is made for the purpose of getting up and becoming a soldier, and running into an army and doing all kind of things including killing people?

What is it that really is a requirement that one should find in the outside world in order to be reminded? And if there is very little in that outside world, is it dependent on a person himself to see if he could create it? Because that after all is what you are dependent on. You cannot always have a book; you cannot always have a friend. You cannot always have something that appeals to you that you can carry along with you. It has to be much more in the attitude that you should have, regardless of that what is in the outside world, in which then perhaps the outside world can remind you of something that is within yourself. And how does one build that what really should become the solidity of a man for himself, so that he can stand on it? Or that his inner life can get encouragement in a wish of wanting to grow further? How is it in the morning when you start the day? Do you get out of bed quick, or even if the tendency is that you sleep a little longer and you stay there contemplating the ceiling, or whatever it is, and perhaps

even fall asleep. If you discover for yourself certain tricks or tendencies with which you are acquainted and then go against them. So, for instance, if you want to sleep a little longer because it is so nice, why don't you get up? Just get up! Then you find yourself outside- outside of the bed-and you start wondering, Why in hell did I get up? And that will probably help to wake you up a little bit to the fact that you must have done it for a definite purpose. What is that purpose then that could become clear to you? Look at the different things around you in your room, in a different way, if you can, because you are in a different kind of a position. Can you open the door and let the fresh air come in. Or can you go outside, if you happen to live in the country, and look at a tree and can you talk to the tree? And can the tree ~~actually~~ actually tell you what you are there for, so that when you come in. you don't have a desire to go back to bed, but there is something else that you can wake up to. That is what I mean. What can you find in your surrounding that will encourage you to live that day in a certain manner? That you will not forget during the day because you won't forget ~~during the day because you won't forget~~ your experience if it is unusual. And if you then are reminded by that during the day, maybe you can associate with that a certain wish to Work on yourself and to become more and more acquainted with yourself in such conditions which, of course, when you create them unusual, then you also have to become unusual.

Naturally everything depends on your particular level of being. I want to explain that because I use that word 'Being' certain ways when we talk about a human being. I've talked many times about different levels of unconsciousness. All of that for me is a level of being. It is written with a small 'b'. I'm sorry that in speaking about a being, I cannot say 'now this is with a small 'b' and what I really mean is with a capital 'B'.' Maybe I could have said that last Thursday in order to avoid con-confusion. Being with a capital 'B' belongs to a person who starts to wake up and has a little bit of

consciousness. It is when one grows up, that is, progresses in development and it is comparable to that what is an unconscious state crossing the line which separates that state from a conscious one. The closer you come to that line- that horizontal line that we talk about in the Three Bodied Diagram, the higher your level of being is, but it is still being with a small 'b' because it is still unconscious. But the closer you come to that line, the more potentiality becomes uncovered. And it is the uncovering of the potentiality- it is not as yet an actuality, It has not gone over the line and crystallizing out into something else. But the uncovering of the potentiality is already a big step. It means that you are open to a possibility without knowing what to do about it. It is what I call always Number Four. In that particular state of his being, between the DO RE MI of that little bit of octave of the Kesdjanian Body, the being level is constantly going up, still staying within the B as a small b. But at the same time, during that process, his potentialities become more and more clear. And there is the potentiality even of a wish. Even if it is not as yet completely changed over into the reality of a wish, one lives in anticipation or in hope of a possibility that someday, somehow or other, some time certain things can take place. They do take place when you come to the FA bridge of that particular octave. And on that particular--in that process, during walking on the bridge, the potentiality becomes actual. But also, across the bridge and in the so-called country of consciousness, there are different levels of Being, this time Being is written with a capital 'B'. But closer to the line it is not as much developed. We talk every once in awhile about one percent, two percent, up to a hundred. Even simultaneously with that, the whole question of simultaneity is not always understood at what time it actually can take place. Also that what one does regarding certain traits. They change and perhaps become permanent in undoing a habit. But it does not mean that the totality of a personality is changing.

And even if, at a certain time, a personality may be at one moment totally hundred percent conscious, the next moment he isn't anymore. And it goes constantly up and down regarding these potentialities going over into actual existences, and returning again to a state of, let's call it, being reduced again to a potentiality in which the wish continues to exist, and also gradually no words can be found for the wish, and then it disappears again. ($?) What we mean by this constancy of a relationship in a triad of a ~~do-re-mi/mi-re-do~~ DO RE MI - MI RE DO is really an indication of a sinus (e) curve. I travel on that all the time. Where I start is a minimum. Where I, where I come to the greatest height is an optimum. Where I come to the end, where it reaches again the axis, is a maximum. All of that is a vibration rate. An octave is a vibration rate. Progress is always in accordance with a/a vibration rate which vibrates, And the differences between the levels of being above the line or below all depend on the quantity of vibrations that can take place in a second. This is the language ~~that~~ we use below the line(:)? How many rates of vibrations can be taken in a second or in a certain time length? When it is above the line, the rates of vibrations are measured by how many can take place in a moment. And it becomes very interesting to see that the difference in measuring that what one is, is not anymore in accordance with anything that has to do with a time-length, But it has to do with an elimination of time and a realization of the existence of time in the form of an expansion, not a time length as duration.

It also reminds me, I said something about dimension, the question of Magnetic Center, where it stops and becomes non-dimensional. I said something about space, that it is three-fold,

as it were. We call it an X and a Y and a Z axis, co-ordinates, which determines the position of any kind of a point in relation to those three axis if you are familiar with mathematics or geometry. But what we simply in ordinary life call an ordinary length and a width and a height, a cube. And that is it as far as space is concerned. And then I said the same applies to time. And I didn't explain it well enough because I thought it was understandable. The first dimension of time is comparable, of course, with a certain length that one walks on from one place to another, in a certain period, which is time-consuming, that is, of course, a duration of time going from A to B, from one place to the other, and measuring then what takes place as if time comes toward you on that road and goes through you, and that what is the velocity of that time going through you is measured by the time it is when you reach your destination.

If you imagine that this takes place for each person and that you then compare at any one time that what takes place with everyone else, this question of a concept of time existing, not only in you but also in others, constitutes totally a plane of time. The time which is 'unique subjective' for each person is consumed by each personality, but the totality of the time then as consumed is like a time extension away from the duration line and now extending in the form of a plane. That is the second dimension of time.

Now the third dimension. When you take for yourself the place where you are, and you remember your past and you anticipate a future, it is your history. I call it sometimes 'his- story,' that what a man lives when he lives on this earth and is subject

to these ideas of time or subject to the laws as expressed by what we consider time. It is historical time. This takes place for each person and determines for him a solidity of his own time if he could see his life totally, which sometimes can happen at the end of it when his life octave, which is a duration of course that he has lived so many years, is, I called it the other day shrivelled up. It is telescoped into one point. But the question now, considering the existence of time as concepts in different people, each one has their own history. And the history of mankind as a whole, which would be on the planetary or the plane level for all mankind existing at any one time, would mean the history of time itself regarding the Earth. So that then total civilizations changing, and disappearing, and existing again, constitutes totally as a civilization and as a totality of mankind having lived their own time the totality of all of them at any one time being a plane that what is then historically true for all of them becomes the third dimension of time.

That is really the history of the Earth as it is, sometimes extrapolated as far as the future is concerned. But at the present time consisting of a dimension of time of three-foldness, which is a cube of time. And again there is the end of the possibility of a dimensionality of time itself because it can only go up to three, and then it must ~~go back~~ return to one, like any triad must be reduced to a point; or where it concerns time, that each time dimension as three-foldness must be reduced to a moment. It is necessary to understand that law because unless it becomes one, there is no further progress. A cube can continue

in the sense of time when it is moving. That is, space can move in time but that what is space, filling the totality of time as three dimensions, is again the end of a possibility for any, any kind of an object moving into space. And then to change over from the state in which that happens into ~~the~~ a next level will require the reduction of that what is the space three-unit and the time three-unit into two entities. One is a point in space. The second is a point in time, which is a moment. The point in space is a light, life?? force which is then considered. We look at that once in a while mathematically as that what is really a force in space, and time itself existing as a vital point. That what is the growth of that force in becoming a current, changes at that time over, not in accordance with the laws of space but becomes a time-element continuing as a current until that, in its three-foldness, becomes timeless. Then that concept goes over into absolute. The question of infinity can be understood in that way. But I wanted to correct perhaps what was not clear on Thursday and if - I hope it didn't give any particular confusion.

So now we return again to that what we really talked about. How do you get up in the morning and what do you expect of the day? What do you want to create for yourself to remind you? Even if you don't have a hairy shirt, can you make it in some way or other? Sometimes I say a towel, sometimes certain things that are different from the evening before which you have intentionally changed, and you discover the next day that you

put certain things in a certain way in accordance with a law. The changing over of that what is usual into unusual is the creation of a Legominism, which early in the morning you discover. With the Legominism, discovery is associated the name of the Lord. With that you start your day because you are reminded about your life force, your Magnetic Center, your wish to live during the day in time-duration and at the same time eating time up by means of Work on yourself. That process, if understood, gives a coloration to your totality of your personality. The color depends on the state in which you are when you wake up. You may sometimes go through all the colors of the rainbow and it would be quite useful to see during the day how many of the white ray possibilities, as component parts, you could go through.

But don't ever forget that whichever color you are in, it is part of the white ray and all you have to do is to turn around. First you look at the past, then you look at the future. Then you look at your feet as the present. If, in a spectrum, you are * let's say at the color green, you just look to the left, you see red. You turn around hundred and eighty degrees, you see blue and ultraviolet. Then you realize where you are - on green. You telescope this spectrum in one and the green becomes white.

Use little symbols like that for your daily prayer. When you can get up and you can remember, you can save the day. It is like that with a day. It is like that with a birthday. It is all the time the possibility to be with oneself - not to forget overcoming obstacles, whatever the conditions may be. You use them because they are given to you for a purpose of overcoming and extracting from it. I said not so long ago 'the elixer of life'; that is, the quintessence of an essential exist-

ence. ¶ So, maybe we drink to Gurdjieff. Try to remember yourself when you drink.

Music

~~IV Music Nishimura's~~

MR: NYLAND: I had a feeling of the Thursday evening meeting that it was too condensed. It probably was ~~a~~ all right for a general audience, but too many different aspects or subjects were discussed or indicated without going into detail or further explanation or even a relationship with other concepts. And it is really up to some of us to connect them. It would sometimes be quite useful to take a meeting of that kind and where the subject seems to change, that you take it apart a little and continue to think and ponder yourself about it and the different ramifications to which it ~~all~~ will lead. (?) Because I think after all, that is what you have to do with your life. You're many-colored in your life, a great many variations, not only many manifestations but many different kind of thought processes. And to stay only with those two because you can define a manifestation; you can describe it, ~~yourself~~ your thoughts, you can more or less correct or change over; you can start with a different kind of association and go into another line of thought. With your feeling it is much, much ~~and~~ more difficult because you cannot control them. They go, as the Germans would say: Ins blau hinein'; that is, ~~they~~ you lose them in the blue sky.

Will Lead

But if you take those two centers, the physical and the intellectual, and you start to study the activity of them, it is very complex because any number of permutations can take place. And you run into a tremendous quantity. And at each

time of the day or at certain sections of your life, you go through a whole galaxy of possibilities.

Now it is difficult at such a time to, at least at many of such times, to remember work, because in the first place, when you are busy with your mind and you enjoy thinking and it goes from one to another, it establishes a or of course a of momentum. When you are physically busy, you establish a habit; also a momentum because it runs without intellect, you might say. It runs on its own force. And always the difficulty is, when will you introduce a wish of a very different kind? Because the wishes we have now, they are adjusted to the centers as they are unconscious, so the wish becomes unconscious. But the introduction of something that has to do with further growth requires a wish which already indicates in its potentiality to become actual, a different kind of cache, a different kind of level, or a different kind of principle even. And it is not easy to introduce it into ordinary life. This is what I mean that, when you listen to a meeting or a tape, or you have some notes, and probably you make some notes here and there, because I remember I used to make many notes. Every once in a while they become-- became unreadable, too crowded or paying attention to one thing and not catching how Orage, at the time, would go from one to the another.

It was a little easier with Gurdjieff. He would speak and he would speak a simple language and you have to pay-- had to pay attention because he did not speak English fluently, but he had root words, I've called them, words with a, with a kernel; an

essential quality , and very well chosen, as words expressing really what he meant. And sometimes hunting for the right kind of word and being corrected by all of us who would supply information. And Gurdjieff would shake his hands -- head, and say 'No, that's not it. No, that's' certainly Not until finally some wise fellow would come up with the right word, and 'that's it' and he would recognize it. So with Gurdjieff it was easier for us, but with Orage it wasn't. And making notes was almost impossible because he , he really kept on going , having a very good mind for that purpose.

And so it is with ordinary life, it just keeps going. And you cannot disturb it too much because you get out of balance, and how to find the right moments for yourself to come to yourself and to give it attention! Because, what will you do? Stop every once in a while in your daily existence? When you're by yourself you perhaps could do it. Every once in a while, in retrospect, see what you have done and start to think about it and immediately it will become colored because maybe you don't like what you have seen, or you bring up different statements about yourself indicating that that what has happened was not happening really the way one thinks it has, but it was in the general atmosphere of something else. Or there were other possibilities which counteract completely what you have been doing then, and then you feel a little better because you're not looking anymore at what you have done, you look at something that you also have done but that was much more agreeable. And, in general this question of not being, not wishing really to

be honest and to come down to brass tacks and face things of oneself in your behavior. Of course it has to be done when you are by yourself. And every once in a while I feel that when I talk a little bit too theoretical or, as I said, a little too condensed that I miss the boat in coming down to earth and talking about ordinary life in which you want to wake up. What (it is)? that makes a person wish to wake up? Or want to make an attempt? I've said it is a Man Number 4-special qualifications. He must have something that is different from an ordinary man. The same way that a black sheep has something that is different from ordinary sheep. What is it in a man that actually calls it to his own attention that he is different? Is it given to him beforehand? Does he look at his life as he now lives it as something special? And if he realizes it might be, does he go back to the origin and see where it might have come from? - as a strain from his father or mother, or as a special condition under which he has lived and what he experienced maybe early in life and realizing that he is different. Does it also mean that at that time he knows that he must do something about that also very special?

And then there is always the difficulty that when he starts to think about it that he may be a chosen person and although he is grateful for what he has received, he starts to think a little too much about he himself being that. And so-called being chosen, he must feel a little pride. Why is - why is that, that we feel pride? And why is it that we love ourselves?

What is really the origin of conceit? Why should we even be bothered by it? Because we look around and see everybody, they're more or less alike. Particularly when you see them and don't know much about them, you can assume that they are more or less the same as what you are and that the brains and the feelings they have are quite similar.

But, as soon as we have associations with each other and there is a communication, where does the wish for pride come from? That one wants to excel. That one wants to be a little better and if you are not, that you would like to appear a little better. Why are you so afraid of being pushed in the corner by someone? Because really there is no reason, and if it came down to it, you could do the same thing to someone else. What is it we are lacking? Because, if there is something in us that cannot be pushed, then of course we could rely on that.

This is really the quintessence of that problem: why don't we have self-reliance? Why don't we can-- why don't we or are we not able to speak up? Why is there many times such fear? And the fear many times unfounded, because if you once face it you see that the fear was not justified. Why do we compare ourselves with other people? Why can't we have learned in the very beginning that we could have self-respect for ourselves. Is it because we grow up? Because in the growing up period that we look up to those who have already grown up before? And that there is established a certain relationship in which we are in the minority? And

that there are others older than we are when we look up to them, that we become smaller. And because of that associating too much with people who are already a little bit ahead and of course assuming then that they must know more because we, when we are young, we acquire knowledge day by day and we assume that that continues as long as someone lives. And we don't know anything about the bending down curve having reached a certain height that then the accumulation of knowledge goes over into repetition. But one does not know and one is not told, and if one only looks at those who are of the same age, even among them, there is already a difference because we don't know about each other and we start assuming, and many times we live by imagination, or fantasy, or even hallucinations. And all of that kills within oneself an assurance of being - of that what we are in reality. If we could see it in that light, or that if we do see it in retrospect, that we are willing to consider it from all angles. So those are the things that prevent us. Relationships with people who are a little ahead and narrowness on the part of ourselves of not seeing the totality of ourselves. And education should be directed in that way. And talk about work should be directed in that way. One should become much more all around for oneself. Acquisition of knowledge, but also that what one has and what belongs to one, because it has been acquired in a certain way even if we make a distinction about that what I have called an acquired characteristic, and perhaps was laid onto us and reacted upon and it really didn't penetrate. There are, on the other side, also certain acquisitions which go much deeper and become our own.

And they start to think and ponder and take them in and digest them. ¶And therefore the first period of association with Work itself must really be based on the acquisition of that kind of solidity within oneself. This all-aroundness, I call it, the solidity, is a three-dimensional world. It is not seeing people as if they live in flatland. It is seeing them as a volume, as something that occupies space in another direction than just height and width, you might say. There is depth. We don't see it. That is why we draw conclusions which are wrong. We could experience it, but only for oneself. And we don't talk about such experiences with others so we cannot verify it really. What is education for? To become a well-rounded man but also to have the knowledge of being one. To see that what takes place in the world, not as something that is thrown on a screen, but something that has depth, that has perspective. That for oneself, one sees relationships as one in front of the other, or above, or below, or on sides, or at different distances from one's eyes. And it is there that we make mistakes. We do not know anymore how to focus, that we see that what is beyond the person. We judge only of that what is on the surface. (Turning of cassette) insert page of missing Section HERE! see next pg.

A cry does not need a word. A shock expressed or an expression of fear does not need a word. All it needs is a sound. We are not sensitive to sounds. Animals many times are much more sensitive. We know that about dogs. We know that they can hear different rates of vibrations, much higher treble, than we can. But also, dogs do not distinguish words, they distinguish sounds. And it is the sound in itself you can connect it as a vowel with a variety of consonants. Still it can have the same

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(to be inserted after turning of cassette)

SIDE TWO

And that is why I talk so many times about the necessity of deepening ourselves in whatever we do, and mostly in the expression, and, as the expressions, mostly with voice. It can, of course, happen as gestures. And those who can read gestures are very fortunate. It can be done by expressions of a different kind, like a body which vibrates and sometimes can be noticed. It can happen on the face of someone, as you can see what goes on inside, not very clearly because it is still inside. It's only an expression that you see. It is man who expresses it on his face, who could become aware of that but when he has to speak, he definitely does it with an intention of being heard, either by himself or by someone else. And it is that kind of current of air belongs--belonging to the second food which can be regulated much more than ordinary food, that only can be made a little bit tasteful.

But air is subtle and it can be used as expressions in which pressures of air, or narrowing of channels or elevating tonality - all of that is inherent in a process of using a voice for the purpose of expressing depth within oneself. In that way, giving utterance to such ~~terms~~ sounds and sometimes putting them in words - but not always necessary - because a sound can be a sound by itself without being attached to a word. It can be a song, like a bird, and it can be very effective when a sound is made without being able to make a word understandable.

effect on a dog of what he should do, of where he should go. It is because a dog doesn't think about it. Our mind thinks about what we are saying. And sometimes spontaneity is much better than a thoughtful expression, as far as the truth is concerned. Because mixing a thought with the sound with the voice with which one speaks many times makes it stilted or a little bit too regulated. At least not free, not free enough. And it becomes artificial. That is what the mind does to one. It prevents the most beautiful possibility of an expression not to be used as (fully?) as it can be. And one does not dare to let oneself go as an expression perhaps of self-reliance being able to say or to let certain things be heard, because our mind prevents us. And the education of the mind is all the time in that direction: to question that what one wants to say out of politeness, out of the sense of so-called having to be ashamed in the presence of other people. So what will we do with it? If actually the depth is necessary as a three-dimension to make a cube out of a flat land, then one has to stimulate that. One has to learn.

One has to make attempts. One has to study, as it were. It is the acquisition of a dexterity. That's why I talk many times about it because the depth in the voice is lacking and your voice is not sufficiently trained. And you have to go through a little period, not very long, of making attempts to decrystallize your voice as it is and to change it. And to introduce, every once in awhile, certain notes which don't belong but become mixed then with what you are saying, and then produces a mixture of a certain kind not natural as yet, until it becomes part of you. Then it can become natural. ~~It will become natural.~~ It will become part when that what is within oneself one can rest on, on which

one can rely, of which one knows the existence to be ~~solid.~~ solid. When we talk about that what should become solidity of a man is really a necessary to base his life and manifestations on. So that then he can go through the world without being disturbed by others on him in the form of criticism but knowing full well that he then, you might say, exists. That he also has capacities which belong to him. So in connection with the description what he should have as what I call now, this self-reliance within himself, it becomes his inner life, ~~'cause~~ it is not seen. It is known by himself and recognized, and from there one Works because it belongs then to that what is already there within oneself established. And the acquisition of further knowledge about oneself particularly when it is more and more truthful, belongs to your self-reliance. Because then there is nothing else but the truth for yourself. And many times now when we talk about Work, about certain concepts, about ideas that appeal or, you might say, having thoughts about certain aspects of life which give to oneself the impression as if one is black. I hope you understand that. It means of course it gives the impression on oneself that one is different. All of that belongs together for a person when he becomes interested in Work on himself. Because it is ~~just~~ a requirement that he has knowledge and can place certain things in a certain way and can recognize them, so that he is free more and more from surprises about himself. So that ultimately no one can tell him more than he already knows about himself. And even if the acquisition of that kind of knowledge may not be entirely clear, that is not entirely free from unconsciousness, it has in it the possibility of being purified by the constancy of looking at it and seeing it in the light of different circumstances. When one gradually

becomes aware, it is a result of a constancy of observations in different conditions of oneself in which the principle of one's life behaves always in the same way. And in which the manifestation takes on another form in the respect to the conditions in which one lives. The more one now becomes observant in ordinary life about oneself in a variety of different conditions, the more there is a chance for that kind of purification process to take place so that gradually the knowledge of oneself would become objective. I say this because you must know how to understand maturity and how long years of life like Methuselah must necessarily bring a man to the possibility of seeing himself as he actually is. And we say many times that what we wish to do with Work is to establish a catalyzer to increase the velocity of that process of observation. What it really means is, it intensifies every effort of observing oneself either unconsciously, and I use the word now that way, or consciously like we want to use the word when we talk about Work on oneself. This process of becoming acquainted , of really knowing what one is you might say inside and outside; the behavior and that what one expresses; the source where behavior comes from and what one expresses coming from that what is the center of one's own little solar system. But in both cases making it as truthful as you can make it and paying attention to it because it is important and not wishing to remain superficial.

I would like sometimes to suggest that you take a day of that kind. When we talk about austerity, it is a special kind of a something. When I talk about honesty - a day of honesty - it is really quite different. On a day of honesty I want to speak the

truth as well as I can. I don't want to tell a lie. I don't want even to indicate even by implication. I want strictness and straightness. I want exactness in language, if possible. I prefer not to speak instead of speaking many words which have no particular meaning. In that way it becomes austere, but it becomes much more fundamental. Because that what is the truth, has to come from essential qualities. So, as it were, when I walk that way during a day and I do my ordinary work and I attend to the affairs of life, I am with myself all the time. I see what I am and behave in a variety of conditions. And I see how how different the conditions are and make me different in reaction. And how many times it is difficult to keep to the truth of For oneself as coming from within from what I call the solidity of myself. Being able to stand on that and to regulate control that what becomes an expression. And it is very, very useful if you make a day of that kind for yourself. What is it really? If a man has a four possibilities of relationships for himself in his private life toward God, In his personal and professional and whatever maybe sociological. Those three later ones - latter ones, they are by themselves. But the one which is God relation is his own private life. He does not discuss that at all. But on the periphery of his expression, it takes on the form belonging to a personal relation, or professional or maybe sociological. There is a little difference there but for the sake of talking about it now it doesn't make any difference. But, I'm interested in where does that what I wish to express come from. Sometimes one says that the totality of a man should be immersed into a religion. And by religion meaning that what is really a relationship of man towards his future. If he wishes to grow up away from the Earth and the future expressed as a possibility of understanding his planetary level and standing

on that for the sake of reaching the sun. If that kind of inner life could exist in a man and he could walk, he could think, he could do, he could feel, he could express, he could have a posture. He would above all have a voice, and that voice could becomes an instrument of judgement for himself. Because you know your voice changes a great deal with the state in which you are. And the study of the voice, even by other people, but mostly by yourself, should give you an indication of the level of your own being. The voice should be used in private life in a different way as if one addresses that what is higher and what is more desireable and towards which one wishes to grow up. And what one hopes for as an ultimate aim to be reached. The voice takes on a different character and caliber, a different timbre, really, a different way of vibrating in which other tones come - become mixed with which what is the main tone used for the expression and it is, as it were, embellished by many other rates of vibrations which of course come from one's vocal cord, but they have to be set into motion by a desire on the part of the air to become useful to one for that kind of an expression. And that what is needed for a man is to regulate income and outgo of the air which belongs to him because he is dependent on it for breathing. In changing the possibilities of-- into a different kind of behavior form of the vocal cords. And then it becomes the instrument for himself and if it is very good, it is music for him. This is the aim when one is by oneself when you study. It is not running up and down a scale. One doesn't ~~kne~~ learn that way. It is when one is, and then, in being, expresses by means of a voice. One does not learn it easily. You don't learn it with your fingers like on a piano. You do learn, when you play, how to touch a key (what happened?)

How to touch a key because that cannot be - it can be trained but it cannot be told how. One must know how for oneself by wishing to experience. It is that way with words and with a voice of how to pronounce them. Words you learn out of a dictionary but how to pronounce them you learn from your heart. Whatever is as mind can help you to create a form. Whatever you wish to put into it as life comes from something entirely different and it cannot even touch that what is a mental process or mental energy.

What one gives in love is always from one's heart. The direction is indicated by the mind. How one can object to fear of oneself is not by telling oneself not to have fear. It is by having that what is for oneself sufficient to be known and that, as I say, when it comes from solidity, presents to oneself the possibility of having something of higher nature or quality which eliminates the fear. This is how we learn when we are young and look up to others and to elders. When we grow up and become one, there is no fear anymore at the level at where we are. Fear disappears when a man allows to have thoughts and feelings belonging to a different world enter. When he could be sensitive to rates of vibrations which are unnatural on this Earth. When he could, if possible, open himself to the possibility of something entering into him out of this world, coming from above. For which he must become more sensitive, that is the requirement. But unless a man becomes sensitive he will never grow up, he will keep on dying. Sensitivity every once in awhile a little over-sensitive may hurt. But, it places in a man a measure for his life. And with that when he can walk through this - through this life and behave on this earth and establish relationships, many times what

is needed for himself to feel free is to be bound ~~in the~~ into the possibility of an expression which is created for the purpose of something else, not himself. The killing of one's self-love is the first step towards the possibility of real observation. One must lose - loosen oneself from what one is in order to gain the kingdom of heaven.

And, what I'm not talking about is simply to take ordinary life together with a few little bits of sayings, remarks, readings, references to that what is the reality of life and let it enter as often as you can. And remembering then and perhaps being reminded of Work, at such attempts, that you should make such attempts much simpler, than you usually do because the tendency is to hallucinate about it and to assume that things exist and start to exist as a result of Work. Honestly, they don't. All you do in work is to become acquainted. And it cannot create any kind of a special condition on the part of yourself. The other day there was a little remark, I think in one of the meetings, about someone saying, talking about results of Work as if his feet were enlarged or whatever it was. And of course my answer ~~shoul~~ would immediately be "Have you got a measuring stick with you?" And if that happens, if you think they are larger, will you measure them. See what it is. In that way bring your feet down on the ground and not hallucinate about Work. Work is so simple that you don't have to. You don't even have to ~~do~~ think about it. All you have to do is to be in a state of awareness. It does not require extra energy, It requires usage of energy which otherwise spoils and destroys you; To control that what need not be expressed; To simply use possibilities of one's body, or of the feeling, or of the mind

in order then to have extra energy for the purpose of just seeing. ¶ How can one create that what is needed as objectivity? To be able to become aware of me as I am. You see again it is easy. As I am. I don't have to think about it anymore. I don't have to have any feeling about myself. All the machinery of my unconscious state can stand still when I say "As I am." I don't deny that it is difficult to come to that admission of that what I am, I am. But it does not require energy. It requires that kind of aposture of one's voice. To be able to talk innerly, to be able to use one's voice sub-vocally we say sometimes. That is really to talk to your inner life, not to be heard by others. That means it is your privacy, but in a timbre of a voice belonging to God, hoping that He might hear it. ¶ This attitude every once in awhile (if you could do it from a state of, a day of honesty, a day of devotion to your own growth, not necessarily as yet devoted to the Lord, but to your own growth because you have an aim. You want to grow up and understand and you make really earnest with yourself that seriousness that ought to be there, praying perhaps, sitting in a position of reverence, allowing the world to continue. And you not taking part but being in the midst and creating for yourself a world of your own which has more value than the outside world ever will be able to give you. ¶ I wished you would Work sometimes like that. Don't get stuck on intellectual explanations ~~plorations~~, They are useful, at times, the same way as adding up figures is useful in mathematics. But that what really counts is the value of each experience. And honestly, you don't have to add them up. Life will add them up for you. And the total sum of the experience will be expressed as the maturity of your being.

I hope you can Work. I hope you wish to Work because everything centers on that wish for Life.

To Gurdjieff.

Sunday Lunch

Every time I make up my mind that I have said enough and then I keep on saying the same thing, I don't think I will stop talking. I believe it is for me probably the best way of exchanging ideas of Work. I think it's necessary for myself to keep on being active. And at the present time, talking and discussion is perhaps easier for me than walking around. Although I hope that after a little while I can exchange it and perhaps talk less and walk more. But my task is to remind you. How I got that task I must honestly say I don't know. Being influenced by Gurdjieff and having had conversations, of course, with him and instructions of certain kinds, there was, in me, gradually formed an idea that if I had received anything that was worthwhile I should communicate it to others so that I would not remain selfish, or that what I wished to use then for myself that I would be the only one who profited. And it's only a firm belief in Work and what the miracles are that are connected with Work that ~~make~~ make me continue to try to talk about it because, being communicative at heart, it was not so difficult to find listening ears. And gradually out of that came a certain development spreading out a little bit more than originally I had in mind. And maybe even at times overgrowing a little more than I even had hoped for, or sometimes considered useful; and, maybe at certain times actually thinking it was like being struck by a thunder cloud and all of a sudden a great deal of rain fell down. Not at all in the way I would have liked it, that is

gentle and a little bit of a zephyr taking care of the distribution. I say it overgrew a little. I don't know if anyone had asked me four or five years ago, in regard to the Barn, if it would develop like this. Or if someone who had asked me twenty years ago, "What are your plans with having meetings?" I don't think I would have been able to tell. Because much of that is in the lap of the gods. And for me, when the gods were standing up and that what was in the lap simply become apparent, I was not really prepared for all of this. But many times like, when it does it happen, one has to make adjustments to what - to what seems to happen and being then in a certain place, one cannot withdraw. I'm in the midst of that kind of affair for myself, sometimes not exactly knowing what I should do in what particular way and trying one thing after another, and constantly experimenting. It is a certain form of aliveness, of course, that causes it. And it is every once in awhile a renewal of that what ought to be and is not as yet, and hoping then that it could come. Many times comparing it to birthday resolutions for a new year, the point at which one starts again and takes up what one perhaps has lost, put it in a certain shape, reform it, and again make attempts to continue with it in the best way one can in relation to an ideal that one has for further development of oneself. This is the thought of course that comes to me again and again when there are birthdays that we have to, I wouldn't say celebrate it is kind of memorize. I want to make-- take a recognition of them. To some extent I don't know even if it is a celebration for the person who experiences a birthday. But it is a point from where one starts to look and, again taking a perspective, you have as it were, at that time a telescope. And you look over a

landscape and you scan the horizon of your future. And you imagine yourself walking there already in that direction. And the telescope brings closer to you what ultimately will be your particular experience. Many times the telescope is still clouded. It is not very clear as yet. But, by constancy of observation, it will become clear. And this is really the thought that one should have, substantiated by one's feelings. What is really meant when Gurdjieff talks about repeating, and repeating and again and again and again, a thousand times. It is that, regarding Work, one keeps on Working and making attempts. One keeps on doing what one can. One keeps on having patience and then the kingdom of Heaven will be added into you. It is different. I change that phrase because I do not know how to seek the kingdom of heaven than only by Working on this Earth. But I know I must keep on Working, otherwise Heaven will never come. But, while I Work, while I make attempts, I must have an assurance within myself that it will come, that there is no question about it, that ultimately there will be an aim realized of objectivity and of freedom. This is not only a hope. It is of course the expectancy of the wish. But the hope changes into the actuality of an experience and for me hope is very much like a potential. But the potential is not reality as yet. It has to be changed over and converted, and after that the experience will take over and be the substitute for the hope. And then when there is no particular hope left, a man has become a man because then he knows for sure, "That is it, that is the way I must go," and then he says, "By God, I am going." That's what I wish you to understand, that one must continue. Don't give up. Difficulties,—

they are there to tell you not to give up. It is not the reverse. It is a reminder that the Earth is the Earth. It is a reminder that God is not there on the Earth unless you sincerely wish it, and then, having that in mind and being forced within one's heart with such energy to overcome all difficulties, that one arises to the stars. Per aspira ad astra. That what one wishes ultimately will be when enough energy is given, sincerely and honestly to the fulfillment of that kind of a wish.

Again, I've postponed talking about a few things which are just a little mundane. Still, I want to mention them. Vin Woods will take care of buying certain products wholesale. He will have a bulletin on it. You will be able to see what is available. We will do it in such a way when you place an order, it can be filled. It is not right for us to have too much of a stock on hand because sometimes the articles he wants to handle are perishable. And we don't want to get caught with an inventory that we have to throw away. Whatever the regulations are, it is the beginning of helping the group as a whole to be able to meet high costs of living. In order to save a little money for you and if you feel that you would be helped by it, you also understand that you have to help Vin to make that kind of an attempt a success. The other thing I have had in mind already for a little while is that I want to start what I call a health food store, where particularly vitamins can be obtained. The price being so high, that when you buy it in a little bit of a store, I think we may be able to do better if I can get some kind of discounts from houses which handle such things, I have to tell you that Mrs. Reiger is helping in that respect. And that not before long I hope that we will be able to set up a little bit of an - a store somewhere for the benefit of all those who believe that vitamins are essentia

for their living. Again it is a small kind of thing for the benefit of the group. It means, of course again, Work. Also, to some extent unselfishly because you know how it is. If I didn't want to distribute it, I perhaps could get a few things wholesale from somewhere else and benefitted - benefit by it myself. But I don't want to do that for myself. For me the idea always is, how much can be shared? What can be given away without disturbing the balance between those who receive and I myself, if I give? Or that what is the balance produced in me by having the knowledge of wanting to give and doing it, Seeing then what is received in the right way producing for me a gift of satisfaction.

I hope you have a good week. I hope again and again that that kind of hope realizes itself by means of your Work. So that ultimately you don't have to hope, but that then I will know quite definitely and that all that would be required is to remind you, in case you might forget, no question anymore about the hope. The hope should be replaced by the certainty that that what one wishes to do in this Barn is Work on oneself. And that each beam and two by six and whatever there is of the structure of this building reminds you that we will Work, and can Work, ought to, and in time, ultimately will be successful.

Have a good week. Think of Gurdjieff whenever you can. And drink to him and his health.

END TAPE

Transcription: Cynthia H
Rough: Sally Martin